

# BANNER

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NO. 22.

## LITERARY.

### IN BONDS.

BY ALICE CARY.

While shines the sun, the storm even then  
Has struck his bargain with the sea—  
O lives of women, lives of men,  
How pressed, how poor, how pinched ye be!

It is as if, having granted power  
Almost omnipotent to man,  
Heaven grudged the splendor of the dower,  
And, going back upon her plan,  
Mortised his free feet in the ground,  
Cloed him in wails of ignorance,  
And all the soul within him bound  
In the dull hindrances of sense.

Hence, while he goes his will to rise,  
As one his fallen self might urge,  
The conflict of the impatient cries  
Within him wastes him like a scourge.

Even as he dreams, his days depart,  
His work no sure foundation forms—  
Immortal yearnings in his heart,  
And empty shadows in his arms!

It is as if, being come to land,  
Some pestilence, with fingers black,  
Loosed from the wheel the master hand,  
And drove the homelick vessel back;

As if the nurslings of his care  
Chilled him to death with their embrace;  
As if that she he held most fair  
Turned round and mocked him to his face.

And thus he stands, and ever stands,  
Tempted without and torn within;  
Ashes of ashes in his hands,  
Famished and faint, and sick with sin.

Seeing the cross, and not the crown;  
The overwhelming flood, and not the ark;  
Till gap by gap his faith throws down  
Its guards, and leaves him to the dark.

And when the last dear hope has fled,  
And all is weary, dreary pain,  
That only most darkly dreads  
Grows pitiful, and snaps the chain.

## PHILOSOPHICAL.

(COMMUNICATED.)

### SPIRITUALISM THE RELIGION OF NATURE.

NUMBER FOUR.

The vital principle of Christianity—that which gives it such tenacity of life—may be expressed in a few precepts enunciated by Jesus in his sermon on the mount; as, "Do unto others as you would that they should do unto you," and "Thou shalt love God with all thy heart, and thy neighbor as thyself." It is certain that identical sentiments were uttered by philosophers centuries before our era; and it is probable that multitudes of monks, moralists, and prophets uttered equally profound sentiments, which perished before their authors; yet it is difficult to exaggerate the influence these simple sentences have exerted on mankind. This influence has been exerted, not by the profundity or wisdom of the sentiments, but by the obvious fact, that the majority of the leading nations of earth for fifteen centuries have believed them to be of superhuman—nay, of *Deific* origin. This great historic fact, taken with the accompanying fact, that the quality of intellect which could believe in the superhuman or essentially Divine character of Jesus, Esculapius, or any other man, would be incapable of appreciating the intrinsic value of moral precepts, affords a philosophical explanation of the moral power which Christianity has exerted. You may demonstrate historically and scientifically that Jesus was a man, or a myth; but so long as the term "Christian" is a synonym for honesty, sincerity, benevolence, and trustworthiness, for whatever is most manly in man and womanly in woman, so long and to that extent is there a vitality in Christianity, in spite of Materialism, Spiritualism, or nothingarianism.

It may be said that this belief in the supernatural origin of the religion or character of Jesus, is the logical result of a quality of mind where marvelousness and credulity overbalance sharp scientific discrimination, either from lack of the cultivation of the latter qualities, or from natural mental qualities which education cannot overcome. True; but this has been the condition of the great majority in the past, probably is of the present, and what right have we to expect a rapid and radical change in the future? If the religion of a people is changed without an adequate improvement in their mental condition and status, it will be simply exchanging one form of superstition for another. If marvelousness prevails in the mind, it must prevail in the religion which is at once the expression and gratification of that mentality.

But admit that the fact of a continuous existence, both of identity and character, and the power to communicate with those still remaining in the body, is so far demonstrated as to be beyond question;—the religious problem still remains, of so developing the spiritual and intellectual powers of each individual as to prevent people from becoming a prey to superstition, or a prey to designing men. Let the earnest and true ponder.

The following questions and answers were given, in response to the usual invitation, at the close of a lecture in an interior town:

Question.—You say you believe the Bible?

Answer.—I said we throw nothing away that comes from our all-bountiful Father, either directly through the works of nature or indirectly through the faculties of man. The Bible has a value as a record of the religious struggles and experiences

of a part of mankind for over a thousand years. But modern Spiritualism alone affords us a solution of its mysteries.

Q.—Did not Jesus say he is the son of God?

A.—Probably he did. So you and I, and every human being, is a son or daughter of God; we are all alike His children and the objects of His impartial love and care.

Q.—Did not Jesus say he was one with God?

A.—Probably he did; and perhaps he was, in the sense that he was in harmony with the laws of God as outworked in his own being and surroundings. He did not put himself in antagonism to those laws, as most of his professed followers of the present day do.

Q.—Did he not say he was equal with God?

A.—I am not prepared to admit that he did. The rules of criticism will not lead us to the conclusion that his enthusiastic disciples, writing his biography fifty to a hundred years after his death, would give us an exact record of what he said and did. He exhibited great powers of healing mediumship, and strong psychometrical powers by reading the life of the woman of Samaria at the well. But if he, a man six feet high, and weighing one hundred and fifty pounds avoirdupois, said he was equal with the incomprehensible God of the universe—the great positive Power that has formed the countless orbs glittering in space, as well as our own globe and all who inhabit it—it only adds another illustration of a genius—a religious genius—while rising in some respects far above his fellows, in others falling far below them.

But because we have thus eliminated the supernatural from our religion and come down to the basis of nature—Spiritualism, it does not follow that poetry, eloquence, art, and forms shall not be used to cultivate humanity in these principles and establish them in human hearts. As Shakespeare comprehensively and beautifully says:

"Nature is made better by no measure,  
But Nature makes that means; over that art,  
Which you say adds to Nature, is an art  
That Nature makes; and art itself is Nature."

I know that Spiritualists are in such extreme reaction from the lifeless formality of an effete religion, that it is perilous to indicate that Spiritualism may ever assume other forms than the phenomena and the lecture. But, assuming that Spiritualists have discarded bigotry and intolerance, which form such unlovely features of the moribund churches, and are open to light, or even to thought, though it prove not to be light, without dogmatism I would suggest that we are now in a transition period from an old and worn-out, to a new and better religion; that Spiritualism is in its incipency, and that its form and manifestation must correspond to the stages of its growth. The analogies of vegetable and animal life teach us that the first and simplest forms of life consist in an undifferentiated cell, and that the higher we ascend in the scale of being the more complex the organisms become. It is a suggestive and significant fact, that the Children's Progressive Lyceum, which is the religion of Spiritualism applied to childhood, which was patterned from the spirit land, and is so popular wherever Spiritualism is respected, has more forms, ceremonies, and rituals than the Sunday-school of the Church.

JOHN ALLYN.

### SYSTEMS OF RELIGION, ANCIENT AND MODERN.

(COMMUNICATED.)

NUMBER ONE.

As our kind-hearted and most charitable Christian brethren are so fond of applying the lash of bitter and damaging epithet to every person who dares to entertain a thought or sentiment in contradistinction to their peculiar views of the Bible, its history, chronology, and veracity, I have thought it might not be labor lost, perhaps, to examine somewhat into its claims for truthfulness; and especially for that vastly higher virtue, plenary inspiration; which is said to belong to no other book anywhere in the wide world. In other words, that all that the Christian's God has ever seen fit to impart to man of His will for light and guidance through all the countless generations of men upon the earth, for all time, and due preparation for eternity, is to be found inclosed in the King James version of the Old and New Testaments. That such is absolutely the belief of the so-called evangelical Church, I think there is no room for doubt among those familiar with the teachings of that body of Christians, so called. Indeed, I have heard one of the most profound theological D. D.s of that faith declare, in the face of a large audience, from his pulpit in this city, that he firmly believed that every word contained in the Bible was by the direct inspiration of Almighty God given to man, and that a fearful responsibility rested upon all who rejected it. We are warned, however, by these same sleek and fat-salaried divines, against the sin of prying into matters that their God has not thought best to reveal to man. The first inquiry that naturally arises in the mind of one who possesses the faculty of looking about him is, What has been revealed to man through the Bible, by which he has been benefited and made to grow intellectually great and good? The next query is, Is it reliable historically, chronologically, and ethnologically? The third and most important question is, Is there any evidence to be found proving either its authenticity or inspiration, above and beyond that which we understand as spirit communion, or intercourse with departed human beings like ourselves? Both Jews and Christians profess to believe in a great overruling

Potentate, a personality that they term Jehovah or God. With the attributes they attach to this Being, it should be an utter impossibility that He should or could make a single mistake in anything, or anywhere in the universe. This must be so, if there is any meaning to be given to omnipotence, omniscience, omnipresence, infallible wisdom, etc., etc. How stands the case with the human family? Does this, our Jewish and Christian God, rule over the race of men, or only over a handful, comparatively speaking? Is this God-written book, called the Bible, a rule of faith and practice for the inhabitants of the earth, as it should be if true, seeing that it dates its existence from the creation of the world? Or is it confined to a tenth of the population of the globe, while half or more of those ignore its teachings? If this book was designed for the benefit of humanity at large, and has existed through nearly six thousand years, according to its own chronology, and has not yet reached the minds of more than perhaps a twentieth part of the people, how has its Divine mission been fulfilled? Or how long, if it teaches righteousness, before it shall "cover the wind as the waters cover the sea"? And how long would the holy shepherds feed the flocks with the ecologic fodder, if the nice salaries were withdrawn? And how large would be the congregations in our towns and cities, except for the fashion of attending church?—But to our first inquiry, What has been revealed through the Bible to man? Does it teach him how to cultivate the ground, that he may obtain a subsistence and become manly and independent, honest and upright, healthful and happy? Does it instruct him in erecting comfortable dwellings, to shelter him and his family from heat and cold, wind and storms, and protect them from wild beasts? Does it impart to him a knowledge of the means best adapted to the culture of his mentality or intellectual powers, and to consequent growth to manhood and self-hood? Does it reveal anything to him of his own nature, and the *modus operandi* of maintaining his health and enlarging his capacity for physical and mental enjoyment, and the grand uses of life? Is there anything in the Old Testament setting forth the idea of immortality or continued life? Does the Bible teach the first lesson or hint of even one science? Can we there learn how to make a canal, or construct a railroad or steamboat? Can we gather from it any information, above that common to barbarous nations, of social and political government, or political economy? It is true there are a few things revealed—if that is the proper term to be used; but these revelations seem rather to diminish than add anything to the majesty of the great God of the Jews and Christians. The first of these important revelations seems to have been His Deific Majesty walking in the garden of Eden like a man, in the cool of the day, asking questions. Where was His omniscience then, as God? The next was doing a job of tailoring, making garments of skins of beasts for Mr. Adam and his wife, Mrs. Eve. The details are not given; we are therefore left to conjecture as to the kind of skins used in this coat-making business, as well as to how the measure was taken, and the implements of cutting, sewing, thread, etc., etc. Whether people became dissatisfied with the tailoring, or growled at the price charged, or whether they combined in revolting against His government, we are not informed; but for some reason or other this Lord God becomes hugely offended, and in His towering wrath resolves to sweep not only man, but every living thing from the face of the whole earth, with the earth; saving only one man and his family, with a few of the different species of animals, for the purpose of beginning a new settlement, it is supposed; but where, is a pretty large and important query, seeing the earth was to be destroyed, with the living things upon it. But for the second time this fractious Potentate is shaken with a slight twinge of compassion. Before driving Mr. Adam and Mrs. Eve out of the garden of Eden, with no other clothing than fig-leaves, he makes for them coats of skins to cover their nakedness. Now he is about to commit wholesale slaughter, he turns ship-builder, and gives unto Noah exact instruction as to the building of a three-story ship, or ark, fitted up nicely with rooms for the convenience of the family and the various grades of two and four-footed beasts, and all kinds of curious creeping things, male and female, for a ten months' residence, on a sea voyage, without sails, rudder, or compass, chart or chronometer. It is not at all singular that Captain Noah, after such a perilous adventure, with close confinement in such company for nearly a year, should desire a little indulgence, sailor like!

J. D. PIERSON.

### SPIRITUALISM.

(COMMUNICATED.)

NUMBER ONE.

It is not surprising that thinking minds have scouted the idea of the existence of spirits, when we consider the many curious doctrines respecting them taught by theologians and metaphysicians. They hold that God and all other spirit entities are immaterial, having nothing in common with matter, time, or space, and being therefore outside and independent of all material or natural law; thus they lay down most accommodating premises for belief in marvelous stories of stupendous miracles. One of the old school gravely writes, that a thousand angels could dance on the point of a needle and yet have plenty of room—which beats the animalcule entirely out of sight even with a microscope; and he could have as readily and as truthfully said a million as a thousand, and illustrated the idea of nothingness or immateriality, which he wished to convey, much better. To our naturally materialistic method of thought, no better definition of spirit, or God, could be given, by which we would understand that neither existed, than that of immateriality independent of time

and space. Christianity having adopted this idea of spirit nature, Christians are, as a matter of course, unbelievers in spirit intercourse. "How," say they, "can immaterial beings come in contact with matter, and move it, and make sounds?" Their belief in angelic beings is of such a vague, shadowy character, that, when substantial proofs of their existence, through physical demonstration, are presented, they are more than surprised. This seems astonishing, when we can read, in the Bible, of "healthy ghosts," that could eat veal pot-pie with Abraham and his wife, carry Habakkuk and Philip through the air, and roll away the stone from Jesus' sepulchre. But then, as we have outlived the days of miracles, we should not expect these things now!

But the revelations obtained by mesmeric and psychological experiments during the past fifty years, prove undeniably, that there is an occult connection between all minds—a something which mind can control, by which one mind can operate on another, and that, too, where miles intervene. Now, our common sense tells us, that, in such cases, there must be between the minds a connecting link as real, and material too, as the wire that conducts the electric spark, which conveys our messages over land, and through seas from continent to continent. And the mind thus operating must be material too; it may be as much more ethereal in its essence, to the medium through which it operates, as the lightning is to its conductor, and yet be no less really material. What we perceive going on around us, through the operation of the more ethereal forces of Nature upon the cruder elements, enables us very readily to conceive of the materiality of spirit, and its inherent power over the lower forms of matter. Water wears the rock; air moves the water; heat and electricity agitate the air; and so on in the "House-that-Jack-built" style, our fancy can carry us through all the more ethereal forces, till we reach the *primum mobile*; and what that may be beyond our present knowledge, and will, it is likely, remain so till we reach a condition of being that will place us in more intimate relations with the elements and conditions of the higher states.

Having once established to our satisfaction that mind can control mind; that it can see, hear, taste, and smell independently of the external senses; that

"The soul that sees. The outward eyes  
Present the object, but the mind descends,  
And then delight, disgust, or cool indifference rise."

having further taken into account the accumulated evidence of all ages, illustrated by the ocular demonstrations of the past twenty years, as seen in the "spiritual phenomena," which claim to be the result of spirit power, the communications received invariably declaring them to be from the departed spirits of men and women;—we find it almost impossible to resist the natural conclusion, that there are spirits, that there is another life beyond the grave, and that we can hold communication with it. Bulwer, speaking of Spiritualism, says: "If this 'manifestation' were confined to America, one would shrug one's shoulders and say 'America!' But it travels; it reaches France, Germany, England. In all these countries, kindred phenomena are presented, and in all these countries, where there can be no collusion with the original dupes and conjurors, kindred beliefs are entertained. By whom? The peasants? No; they have lost their old superstitions in fables, and have not yet learned how to hold spiritual talk with their bedposts and dresses. With the philosopher? No; the philosophers are scared from the subject, and are the only folks left who are shocked by the thought of a ghost. \* \* \* And this superstition is Protean. You scarcely confront it in one shape but it appears in another. For table-turning a Faraday accounts; for table-talking, a Houdin. We think the matter settled. Not a bit of it. A peer of the realm, who, like the old theologian, 'would not tell a lie to gain heaven by it,' assures me on his honor that he has seen a huge piece of furniture jump like a dog from one end of the room to the other, without a hand being laid upon it, and in his own house, at which no conjuror could have arranged his machinery beforehand."

The contemptuous jeers, with which it is fashionable to ridicule the pretensions of the clairvoyant and the "medium," have deterred many of the timid and time-serving from investigating these things. They have also furnished capital for the used-up wit of local reporters, who have thought it so funny, and so easy, to say "long-haired Spiritualist," "free-lovers," "lunatics," and other stereotyped terms of reproach. And yet, nevertheless, scarcely a week passes without a well-authenticated case of clairvoyance, or "singular presentiment," finding its way into the columns of the daily press.

There is nothing so much dreaded by many, as being thought credulous or weak-minded; and, than this dread, nothing more clearly indicates that mental peculiarity. As Spiritualism has been thus popularly associated with mental weakness, many who have proved its reality will cast timid eyes around to see if any one is within hearing before acknowledging their belief; will crawl to the dwellings of mediums under cover of night, and ask piteously to have their contemptible visit kept a secret. Even editors—ay, brave editors of an independent (?) press—will creep insidiously into "cir-

cles," monopolize the evening, and go away refreshed, rejoicing in the thought that even an editor may have a spirit existence beyond the grave; and next day open the columns of their paper to some scandalous report, or vile misrepresentation of a good, patriotic citizen, who has the manhood, in the daylight, irrespective of who may hear him, to avow himself a believer in Spiritualism. I know we ought to be charitable in such cases, but there are times and occasions when we are strongly reminded that we are still only human.

J. W. MACKIE.

(COMMUNICATED.)

### WOULD WOMEN TO VOTE?

NUMBER ONE.

To answer this question understandingly and properly, we must first determine upon what principle the right of voting is predicated; and this conclusion must be drawn in accordance with natural law and justice, and not according to any precedent, usage, or custom heretofore prevailing. For it is evident that there is no general or acknowledged criterion or authority in human acts upon which this right can be founded, inasmuch as different nations and communities have widely different laws and customs regarding it, which fact alone proves their fallibility, if there were no other.

In some of the countries of Europe, the individuals composing the law-making power, are appointed by the reigning Emperor or Prince; in others, the people—those possessing a certain amount of property—are electors, and choose rulers for themselves and their less fortunate countrymen. It is but a short time since, in the United States, only males of a certain color, or rather of no color at all, had the franchise. Hence it is easily seen that, as yet, no rule governing the right to vote has been adopted, having its foundation in equity and justice. The immortal founders of our glorious republic enunciated the true doctrine, when they said that every person governed had a right to a voice or vote in choosing their governors. But, like the inspired idea set forth in the Declaration of Independence of the United States—that all men are born equal—it has slept, and is slumbering yet; but there are signs in the political heavens that it is being jostled by the great car of progress, and soon will become a living fact. Some Professor of something, I know not what, has settled the question in his own narrow mind, by saying that man and wife are one; and that, if wives were allowed to vote, they might do so contrary to their husbands' wishes, and this would nullify the conditions which marriage is intended to produce. Now I would like to have this Professor, or any other man, tell me in what sense man and wife are one. If the husband eats, does it nourish her? If he drinks, does it quench her thirst? If he sleeps, is she refreshed? Of course not. If, then, he cannot supply any of her physical wants by himself partaking of physical refreshment, by what right or law does he assume to supply her mental, intellectual, or spiritual necessities by merely exercising his own? Why is she excluded from the ballot-box, but admitted to the church and the theater? I answer, simply by the law of force. Certainly, no one will say, in this boasted day of enlightenment, that a woman is not a reasonable being; that she is not capable of reasoning, thinking, and feeling, and does not possess all the powers common to man. Many of them own large amounts of property; certainly they have a right to a voice as to what shall be done with the money they pay for taxes.

If a woman commits a murder, a larceny, or a misdemeanor, she is tried, and, if found guilty, is punished, the same as men are; and that by judges in whose election or appointment she has no voice or influence. Are they not our mothers, our sisters, and our best friends? Have they not fathers, mothers, children, sisters, and brothers, like ourselves, whom they love, and in whose education, development, and prosperity, they have an equal interest with the male portion of humanity? With all these facts before us there seems but one conclusion that we can arrive at, namely, that responsible individuality, adult age, and actual residence in any locality for a reasonable length of time, are the only conditions upon which should be based the right of suffrage. There is no difference, in a general sense, in the rights of individuals, of whatever complexion, race, nationality, or sex; all are God's children, male or female; and whatever knowledge or wisdom those most mentally and spiritually developed are in possession of, to-day, are also possessed in germ by all others, however ignorant or degraded they may appear to us.

B. F. FRENCH.

MORTARA AVENGED.—The Pope not so very long ago captured by brutal force a Jewish child said to have been baptized, and therefore placed under the special protection of the Church. And what does this Church teach the new members? Evidently, as shown by the example set by her, that she was privileged to tyrannize over all mankind, and even to kidnap children. Now what kind of votaries are we, who do we see administered to a child born in the Roman Church in this very Italy? and of what doctrines is the sacrament a token? We copy the following extract from a letter of the New York Times Florence correspondent, who, speaking of Garibaldi's progress through Italy, narrates the following incident, which occurred while the hero was at Verona: "It appears that, on arriving at the station, a child was presented to him by its parents to be baptized. He accepted the office. 'I baptize thee,' he said, 'in the name of God and of the legislator Jesus; may thou become an apostle of truth. Love thy neighbor; assist the unfortunate; be strong to combat the tyrants of the conscience and of the body; be worthy of the brave Chiassi, whose name I give to thee. Adieu!' The crowd frantically applauded."—*Israelite*.

A COINCIDENCE.—A correspondent of the Springfield Union at Chicopee, in noticing, some weeks since, the new hearse in that town, said it was of "such rich and rare material and workmanship, that it tempted one to wish for a ride." The first time the hearse was used, it was to convey his remains to the depot in that village.



## The Banner of Progress.

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## TO CORRESPONDENTS.

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## Woman's Rights.

In our introductory article on this subject, we stated that the only hope of changing the present inharmonious condition of our social and domestic relations lay in giving woman her full and complete rights—equal with man in every respect. Hence, it is not for woman's rights, strictly speaking, that we are battling, but *equal* rights for all, male and female alike. The unmitigated wrongs, to which woman has been subjected, have partly grown out of man's selfishness, but mainly from the belief in that contemptible old fable with regard to the Creation, that man was made first, and hence is the lord of creation; and that woman sinned first, for which she must become his slave—a kind of an *attache*, a hanger-on to his skirts; and the Mormons are honest enough to come out and say so, for they believe and teach that, unless a woman is married to some man, there is no future for her. And in all countries, and under all forms of marriage, a woman's identity, as a separate, individualized being, is absorbed by the man. She is robbed of her name even, as well as all other rights that commonly belong to sentient beings.

We are well aware that there is a certain class of men who assume to stand on their dignity when addressed on this subject, and pronounce it the grossest assumption on our part, if we meddle with holy things, as they call our present marriage relations. They tell us that it is time-honored, Bible-sanctioned, and God-hallowed; and that it is impious to lay unholy hands upon it. Now, we wish it distinctly understood, that we care very little for the opinion of such persons, and shall not abate one jot or tittle of what we intend to say, on their account. They belong simply to a class of old, fossilized, sectarian bigots, holding on to, and trying to prop up, a worn-out, worn-out, and sadly dilapidated institution. And those individuals who would shrink from performing their whole duty fearlessly, on account of what such people might say of them, are not possessed of those qualities which constitute a true reformer. They had better "tarry at Jericho until their beards," and their courage too, "be grown." Our plea henceforward and forever, until triumph is fully attained, shall be, *EQUAL RIGHTS TO BOTH SEXES.*

Starting out with this motto, we will first turn our attention to babyhood. We claim that children have a right to be born, and so well born that they need not be born again. In other words, it is the duty of parents to give to their children good, healthy, and sound physical bodies. If there is one crime more heinous than another, against the human race, it is that of persons becoming parents when they themselves are diseased, and entailing upon their posterity for generations their own sins, or the sins of their ancestors. A large share of the human race at the present day are, physically speaking, composed of pork (which is only another name for voluntarily assumed scrofula), tobacco, whisky, brandy, and various other ingredients of that sort too numerous to mention. That person must be very ignorant indeed of the laws of physiology, who will set up the claim that the food daily partaken of by parents does not enter into the constituents of the child. Any one who has traveled extensively in the Northwestern States of our Union, and been at all observing as he has passed along, could not have failed to discover the baleful influence, in the physical structure of the children, of the pork-eating proclivities of the pioneers or early settlers of the country. For the first twenty years, full nine-tenths of the children in those States were, and they are to a great extent to-day, affected with scrofula. The sturdy old pioneers, with their strong constitutions and large amount of physical exercise, were enabled to resist to a certain extent the consequences of pork and tobacco-eating and whisky-drinking. But their progeny are suffering for their sins, and generations yet unborn will feel their polluting influence. To us it is the weakest and most illogical conclusion, that a superstructure can be built up out of certain kinds of material, and, when completed, will not partake of the nature of the substance out of which it was reared. But such is the reasoning of the pork and tobacco-eaters and whisky-drinkers; at least, many of them take this ground. Many people seem to think that the physical structure is of but little consequence, provided the bungling tinkers called doctors manage to keep soul and body together for a few years. Perhaps it would be more proper to say, if the bodies and souls manage to keep together in spite of the tinkers. But it would be just as futile to attempt the harmonious development of man's intellectual, moral, and religious nature, without a good physical basis, as it would to rear a stone superstructure on shifting sands, that changed their position with every ebb and flow of the tide. The utter foolishness of an attempt in that direction is well illustrated in the Christian's efforts to make a man religious. One example will suffice to make the case clear. Take a man who is suffering that terrible hell-torment called dyspepsia. He feels downcast, melancholy, and fearful—trembles at the idea of death, and yet wishes he was dead and out of his misery. The Christian tells him that these fearful forebodings result from the Holy Spirit striving with him; and the poor victim of disease and religious mania (we hardly know which is the worst) believes them, and suffers for days and weeks, perhaps, until at last they psychologize him into their faith; and then these strivings of the Holy Spirit change into the temptations of the Devil, something that he must fight and struggle against, or he will become a castaway. Fortunately for the monomaniac, at last

some true friend gets hold of him, and takes him to some good water-cure establishment, where, with proper bathing and due attention to hygiene, he is cured of his dyspepsia, and, unaccountable as it may appear to him and his Christian friends, his religion leaves him at the same time. Rest assured that religion is unreliable, when founded on a diseased physical system.

## Healing by Laying On of Hands.

The revival of this ancient method of cure encounters much opposition and contumely from Doctors of Medicine and Doctors of Divinity; the latter, strange to say, are particularly bitter and sarcastic on the matter, apparently forgetting that the authority of their own religious creeds rests principally upon a similar practice by Jesus of Nazareth and his disciples. But, notwithstanding the skepticism in regard to it, acts of healing have been performed lately which compare, in importance and magnitude, with any of those recorded of ancient times. Some women in the Eastern States have worked wonderful cures by this means; as also has Dr. J. R. Newton. The first extensive practice of this method on this coast was begun and has been continued by Dr. J. P. Bryant, who, on his first arrival here in October last, opened a public hall in this city, where he treated patients for all kinds of diseases, free of charge, two hours each day, during a period of five or six weeks. He also received patients at his own office, to whom was charged a moderate fee, in proportion to their ability to pay. It is estimated that eighty out of every hundred were treated free of charge. Dr. Bryant performed upwards of 7,000 operations in this city in five months. His success in some cases was astonishing, and created great excitement. His raising from a bed of sickness the wife of a prominent lawyer of this city, in ten minutes' time, deserves to be ranked with any of the so-called miracles of the New Testament. The lady was almost bed-ridden.

Another case was the restoration of a lawyer of some note from chronic rheumatism in the hands and lower limbs, which was thoroughly effected in three manipulations. The gentleman was so badly afflicted, that his hands were doubled up into knots, and could not be straightened out by main strength.

Although, in some cases, the system has not been so thoroughly successful as in the majority, yet this has been found to be owing to the extreme debility to which previous treatment had reduced the patients.

The public daily press have not dared, in the face of the facts, to dispute the efficacy of the new method; yet they have unfairly ridiculed its practitioners, and thrown every possible suspicion upon their integrity and honesty. Dr. Bryant was recently made the victim of a malicious prosecution, instigated by malice and professional jealousy, upon a baseless charge of malpractice, which the prosecutor has since voluntarily withdrawn; yet neither the *Bulletin*, *Alta*, *Times*, nor any other prominent daily paper has had the manliness to state the fact of its withdrawal. They hastened to publish the fact of the suit having been brought, but will not say a word now on the subject. We suspect a few dollars' worth of advertising, judiciously bestowed, would open their columns very quickly to favorable comments.

Dr. Bryant is now practicing at Marysville, but intends to visit Oregon after July 1st. He has all the business he can attend to, in his peculiar sphere, and is rapidly triumphing over prejudice and persecution by a straightforward, honest course, neither turning to the right nor to the left for what may be said by the ignorant or the purchasable. His success is a decided gain to the progress of Spiritualism, as it confirms and maintains a fundamental article of our faith; namely, that spirits assist mediums in the cure of diseases by the laying on of hands and by magnetic passes over the locality of the affliction. The philosophy of the cure we shall take occasion to enlarge upon at some future time.

## A Great Want Not Realized.

Dr. John Owen, in a sermon before the English Parliament, two hundred years ago, said: "No men in the world want help like them that want the Gospel. Of all distresses, want of the Gospel cries loudest for relief. A man may want liberty, and yet be happy, as Joseph was; a man may want peace, and yet be happy, as David was; a man may want plenty, and yet be full of contentment, as Micah was; but he that wants the Gospel, wants everything that can do him good."—*Pacific Gospel Herald.*

What a desperate strait, then, must Joseph, and David, and Micah have been in! for they had not the Gospel. Neither had Abraham, Isaac, and Jacob; nor even Elijah the prophet. And yet they all wanted everything that could do them good! Dr. John Owen must have been a wonderfully astute man; but he seems not to have discovered that not so many as ten in a thousand of earth's inhabitants have had what he called the Gospel preached to them. And yet men have, up to this time, managed to "increase and multiply, and replenish the earth," just as well without as with "the foolishness of preaching."

WE'LL SAID.—The editor of the *Woodland News* indites the following truthful paragraph:

"We are becoming a community of Pharisees. We lose sight of the moral pains which mar the purity of our own lives, and mercilessly condemn the faults in others, of which we ourselves, perhaps, are equally guilty. It is a habit indulged in to such an extent as to have become criminal. Let us try to correct it, each for himself. Let us have charity. Let good neighborly feelings prevail. Let us practice the 'Golden Rule' both in our conversation and our actions."

We commend the above to the Rev. Dr. Wadsworth, and meantime we'll try the advice in practice ourselves. It's pretty hard, though, to avoid striking back when attacked.

"\* \* vituperation such as the Spiritualists are in the habit of expectorating against persons who are not deemed enough to detect their charlatanry."—*Dramatic Chronicle.*

We haven't seen those persons spoken of yet, nor do we think we ever shall. Until they make their appearance, we will not say what we shall do to them; but in any event, we shall let the *Ismaelite* indulge in "expectoration" to its own content. It is the only paper we know of, so venomous as to be under the necessity of constantly "expectorating."

A POETESS IN THE COUNTRY.—Fanny Green McDougal writes poetical prose to the *American Flag* from the hills of Tuolumne County.

## Rev. Wadsworth, D. D.

This Doctor of Divinity, finding the pulpit and auditorium of Calvary church not large enough for his ambition, has recently availed himself of the more extensive facilities for securing a hearing afforded by the press; in other words, he has recklessly rushed into print with an installation sermon, by which he not only loses reputation as a theological controversialist, but exhibits a very unamiable and testy feeling toward all who differ from him in opinion. We have not been favored by the author with a copy; but we have read some extracts in the *Golden Era* of a few days since; and we have to say of this production, that, if the rest of its contents are no better entitled to the name of argument or logical deduction than are the extracts quoted by the *Era*, it is idle to waste much time and printer's ink in reply. The Rev. Wadsworth has neither brought credit to himself as a reasoner, nor thrown any additional light upon the subject on which he professes to argue. He has only furnished abusive epithets at unbelievers in his theology, among whom Spiritualists receive a share of his attention. He strives to excel the ribaldry of the conductors of the daily press toward us, and succeeds in every respect but in imitating their smartness. He exhibits more venom but less wit—more uncharitableness with less good-will—than is shown by all other opponents of our doctrines. One passage will suffice to illustrate the general character of the whole. Here it is:

"Although, there may be to-day a few thousand brainless and half-crazed people ready to accept this new doctrine as a new revelation—whose language is, 'O, the Gospel is a failure; Christianity has been tried and found wanting—give us something as a substitute—give us a garlanded old woman instead of these prophets of Israel—give us Oken's snail-god, or Davis' soul-god, instead of this infinite incomprehensible Everlasting Jehovah—give us a developing sea-mucus instead of a personal Omnipotence—give us the seven circles of crazy ghosts, (which any sensible ghost would gladly exchange for a sense or a swinepen)—give us even these miserable spheres instead of the everlasting Paradise of God, which John saw in blinding vision, and from which Paul returned, to walk life's high places, ever home-sick for its unspeakable words and its eternal weight of glory. Although, I say, there are some such creatures on the earth—as there are the owl and the bat—who prefer the phosphorescent death-light of the sun's glorious light and the magnificence of the illimitable and everlasting firmament of Heaven, yet sure I am that of the rational human race, countless thousands to one prefer God's glorious Gospel to this glibberish of fools."

In another place this reverend sermonizer says our mediums are "impure and drunken women." We feel bound to say here that this Doctor of Divinity may have confused his perceptions and his judgment by frequent reading of a certain obscene sheet purchased at the street bookstands—a strange sort of literature for a Doctor of Divinity! But, however that may be, his slanderous assertions are of no value, because they are palpable and unwarrantable slanders. He goes into a rhapsodical glorification of the Gospel, and of its irresistible power, and asserts the impossibility of the triumph of infidelity and paganism, with much more of the same sort of edifying stuff. And then follow these very pious ejaculations:

"Our trust is in God. Surely, His wisdom is not baffled nor His strength abated. These dead speculators of Geology—surely they cannot cope with His great arm! These muttering ghosts—surely they cannot rein back in full career His omnipotent chariot, nor scare, as a forlorn child in the twilight, our infinite Champion! Surely, our speculative faith in the Gospel's ultimate triumph should be steadfast as the mountains."

An eminent divine, truly! If the entire Presbyterian connection cannot furnish a better champion than the Rev. Wadsworth, they should despair of making any sort of stand against the attacks of "infidelity" and Spiritualism.

It is worth our while to note, after reading Wadsworth's glorification over the triumphs of "the foolishness of preaching," in times past, the fact that, even at this day, and in so-called Christian communities, not one-third of the population ever go to church, or care to listen to sermonizing of any kind. On Sunday, the people may be found by thousands at Hayes Park, Alameda, Oakland, Woodward's Garden, or wherever else God's green earth and pure air can be enjoyed. And these are the very people, too, whom the builders of churches and employers of preachers have been swindling and pillaging all the week by the operation of unequal laws, and by the adulteration of coffee, flour, sugar, tea, milk, and other necessities, to say nothing of short weight and measure, and damaged goods!

THE Methodist Conference in New York has declared that billiards, ten-pins, the opera, and the theater are all devices of the devil.—*Exchange.*

Then the devil must be an exceedingly good fellow, and we should not only enjoy the innocent amusements he has devised, but do honor to their inventor. But what was the orthodox God about, while the devil was introducing these things? An Infinite Being ought not to be circumvented in this way by a finite one. If these amusements are contrary to the will of God, how in the name of the devil could the devil have introduced them? That's what we would like to know.

ANOTHER PUBLIC SEANCE AT MECHANICS' INSTITUTE HALL.—At the request of numerous friends, Mrs. Ada Hoyt Foye will give another of her interesting test manifestations of spirit power on Monday evening next. A brief lecture will be given by Mrs. Foye previous to the sitting. Persons intending to be present are requested to be in their seats before 8 o'clock, as the doors will be closed at that hour.

DR. WADSWORTH says in his late sermon that the Gospel "requires in its disciples a personal purity, even in the thoughts and intents of the heart, positively immaculate." Judged by this standard, what is to be thought of Doctors of Divinity who purchase obscene and flash publications, and peruse them in the solitude of their own studies?

WHIPPING IN THE PUBLIC SCHOOLS.—The citizens of Boston have petitioned their School Committee to abolish whipping in the public schools. Where's Ebenezer Knowlton, who raised his Ebenezer in this city some time ago, in defense of girl-whipping?

THE WORKS OF ANDREW JACKSON DAVIS are translated and printed in Germany by Gregor Constantine Wittig and Alexander Alsakow, a wealthy Russian.

## References Given.

The *Dramatic Chronicle* denies the truth of our statement that Jonathan Edwards is the author of the opinion that "hell is paved with the skulls of infants not a span long," and threatens to brand us as a wilful falsifier, and a libeler of the *Illustrated dead*. We could not obtain a copy of Edwards' work "On Original Sin," in which, we believe, the passage occurs; but, on looking at Lecky's "History of Rationalism in Europe," we find it asserted that a theologian has said that "he doubted not there were infants not a span long crawling about the floor of hell." And, almost immediately thereafter, Lecky refers, in the same connection, to Jonathan Edwards and his book "On Original Sin," which, Lecky says, is "one of the most revolting books that ever proceeded from the pen of man."

And here is what Jonathan Edwards did say—and we can give reference for it—upon the condition of the damned, "reprobate infants" included:

"The saints in glory will be far more sensible how dreadful the wrath of God is, and will better understand how terrible the sufferings of the damned are, yet this will be no occasion of grief to them, but rejoicing. They will not be sorry for the damned; it will cause no uneasiness or dissatisfaction to them, but on the contrary, when they see this sight, it will occasion rejoicing, and excite them to joyful praises."—*Edwards' Practical Sermons*, xxii.

And of "reprobate" or "non-elect" infants he says:

"Reprobate infants are vipers of vengeance, which Jehovah will hold over hell in the tongs of His wrath, until they turn and spit venom in His face."

In the "Confession of Faith of the General Assembly of the Presbyterian Church," chapter 10, sections 3 and 4, we find:

"Elect infants, dying in infancy, are regenerated and saved by Christ through the Spirit."

"Others, not elected, \* \* \* cannot be saved."

Dr. Watts says the same thing in verse:

"There is a never-ending Hell,  
And never-dying pains,  
Where children must with demons dwell  
In darkness, fire, and chains."

"Have faith the same, with endless shame  
To all the human race;  
For Hell is crammed with infants damned,  
Without a day of grace."

As soon as we can find a copy of Edwards' "On Original Sin," we will give passages from it of the same purport, and we shall then see if our *Dramatic* critic will admit the revolting character of the writings of the "illustrated dead."

THE PEOPLE PSYCHOLOGIZED.—Macdonald, editor of that most radical of liberal dailies, the *American Flag*, thinks his most unintermitting labors with mind and pen, during the last few weeks, must have had a psychological effect on the public mind; for the results of his efforts astonish even himself! So far as the philosophical reason given for those results is concerned, we believe he is more than half right. Andrew Jackson and Napoleon the First afforded notable instances of what one determined will can accomplish in controlling the actions of others; and we see no reason why the same law should not be still operative in his case.

We see that Miles Grant, the author of the pamphlet republished by the Rev. Mr. Crisis, entitled "Spiritualism Unmasked," has been challenged to a discussion, in Canton, Me., of the following:

*Resolved*, That the spirits of mankind, over whose earthly tabernacles (bodies) death has triumphed, now live in a state of consciousness.

The challenge has also been accepted, and the discussion will continue for four sessions of two hours each, B. B. Murray taking the affirmative.

THE EIGHT-HOUR CELEBRATION.—The work ingmen of this city turned out in large numbers on Monday last, escorted by three military companies, and with four full bands of music. The demonstration was very imposing and enthusiastic. At Union Square speeches were made in the open air by Dr. I. Rowell, J. W. Wilcox, and C. C. Hickey, eloquently advocating this reform. The workingmen are evidently in earnest, and intend to carry the question even into the elections.

REV. MR. BAXTER has published a book in Canada, containing predictions of all sorts of dire events to happen in the ensuing seven years from 1867 to 1875. Among the rest, in the third year, the resurrection of all saints is to take place, who, with 144,000 watchful Christians, are to be caught up into heaven. All manner of plagues are to come upon earth, universal war, seas of blood, and so forth and so on.

THE first Napoleon used to say it was only necessary to get a lie believed for twenty-four hours, for it to become history.

Then there should be no wonder that it was so long believed that Joshua caused the sun to stand still; for is it not so written in the Book of Joshua?

BAKERS' LOAVES.—The inspectors in Toronto, Canada, on the 24th of May, made an examination of bakers' wagons, and seized in the aggregate 564 loaves of short weight.—*Exchange.*

Why can't we have a board of inspectors in this Christian city? Pressing knead there is for one, surely.

"SCISSORS" AT WORK.—Among the few publications that fall under the frequent excision of our "assistant editor," the Boston *Investigator* comes in for a very large number of appreciative favors of that kind. It is a liberal sheet in the most radical sense.

DENTISTRY.—Dr. H. J. Paine has returned to this city, and may be found at his office, 523 California street, in readiness to perform first-class operations upon the teeth.

CHRYSOSTOM, one of the early Christian Fathers, pronounced woman "a necessary evil, a natural temptation, a desirable calamity, a domestic peril, a deadly fascination, and a painted ill."

MACDONALD, of the *Flag*, must understand that long "leaders" are not to our taste, but, in some cases, in reply to an opponent, it is necessary to give "measure for measure."

JO KERR asks if the proverb, "What is bred in the bone can't be got out of the flesh," has any reference to the mixing of bone-dust with our flour.

## Excerpta from a Religious Paper.

The existence of falsehood proves the existence of truth.

What is false can have no existence. A lie is simply a truth distorted, perverted, or suppressed. Consequently the above quotation is a contradiction in terms.

Education begins the gentleman, but reading, good company, and reflection must finish him.

According to an "authority" that we wot of, "education" makes a "finished" gentleman and a scholar. But many an "educated" gentleman has been seen in bad company, and his reflections have been anything but good and wholesome. In fact, bad company and unwholesome reflections are much more likely to "finish" him than the course recommended in the extract above quoted.

Hannah More says: "I love my sufferings, for they come from God. I love everything that comes from Him."

It would be asking too much of us, though, to require that we should love the cholera and small-pox, or any like "visitation of Providence."

Our success in life generally bears a direct proportion to the exertions we make.

Our California miners will be glad to learn that their bed-rock tunnels and ground sluices are bound to bring them success. It's the best mining news that could be published. All the disappointed people in the world can now take courage, since a religious journal has promulgated the above important information. Alas! we know of many who are suffering the pangs of hope deferred, together with the fatigue of almost superhuman exertions to secure success, but who are doomed to perpetual disappointment. Surely the proportion of success secured by these is in an inverse ratio to their exertions, maugre the declaration of the religious journal aforesaid.

By the remission of labor and energy, it often happens that poverty and contempt, disaster and defeat steal a march upon prosperity and honor, and overwhelm us with reverses and shame.

This association of contempt with poverty, and of honor with prosperity, sounds very strangely in a *Gospel Herald*, purporting to "preach the Gospel to the poor." How rich and prosperous was Jesus of Nazareth?

A beautiful thought is suggested in the Koran: "Angels in the grave will not question thee as to the amount of wealth thou hast left behind thee, but what good deeds thou hast done while in the world, to entitle thee to a seat among the blessed."

A *Gospel Herald* quoting from the Mahometan Bible! "Angels in the grave," too! Beautiful thought, indeed! We have been taught that heaven was the abode of angels. We don't believe Mahomet ever penned so absurd a paragraph. We will look in the Koran for ourselves, and see.

The cure of an evil tongue must be done at the heart. The weights and the wheels are there, and the clock strikes according to their motion.

On the principle of the efficacy of a counter-irritant, we suppose. The likening of the tongue to a pendulum is not complimentary, but never mind! these religious people must have a simile, even if it is brought from far. Perhaps, when people are "down in the mouth," the clock has run down, and the pendulum can't swing, or, in other words, they are "down-hearted," and don't feel like "striking" anything. When persons die of heart disease, one of the wheels has lost a cog, and the clock stops.

We should exhibit to our brethren and the world, that we are in earnest; remembering the proverb of the wise man, "As iron sharpeneth iron, so a man sharpeneth the countenance of his friend."

Is not this what is meant by "grinding the face of the poor?"

The success of individuals in life is greatly owing to their own resources.

So, if a man has a good bank account, he is sure of success, because he has resources. A little above, the *Herald* says that success is owing to one's own exertions. What comprehensive philosophy these religionists teach!

Live peaceably with all men.

We try to; but suppose they will not live peaceably with us?

To be caught by the Lord is on earth the greatest blessedness; after this there is no greater than to be able to catch souls for the Lord.

See the new advertisement of J. Laws & Co., containing a price list of our new publications.

The latter paragraph explains the first. Blessed indeed is it "to be able to catch souls" who will buy our publications, and particularly our paper! But we don't think it the greatest blessedness to be "caught by the Lord" in selling them for more than they are worth, which the publishers of the *Pacific Gospel Herald* undoubtedly are doing every day of their lives.

QUEER RELIGION.—The editor of the *World's Crisis*, in giving an account of a meeting held by him in Quebec, says:

"At the close of our meeting on Saturday evening, when we spoke of the mortal nature of man, two men who had been strong in infidelity came forward, and said their infidelity was all gone now, and they wished to subscribe for the *Crisis* and become disciples of Jesus."

We have before heard of the idea of death being made use of to frighten people into becoming religious, but that it should scare them into subscribing for a paper is something new. Spiritualism does not furnish us with the same means of obtaining subscribers, or we might have even better luck than the *Crisis* has met with.

RECORD OF THE EIGHT-HOUR BILL IN THE CALIFORNIA LEGISLATURE.—We have received from the compiler, Alex. M. Kenaday, a copy of the above, and can testify that it is complete and satisfactory, and an evidence of commendable industry and enthusiasm in the cause on the part of Mr. Kenaday.

POSSESSING IN CHURCH.—A colored man was fined one dollar and costs in Connecticut, for "groaning like a possum" in meeting. A good many folks "play possum" in church, and get off for a great deal less money.—*Flag.*

DARKNESS.—An editor out West asks if any light can be thrown on kissing. Our devil says it isn't necessary; he likes it in the dark.

KISS.—A poet says that the wind kisses the waves. That, we suppose, is the celebrated "kiss for a blow," about which we have heard so much.

Love can excuse anything except meanness; but meanness kills love, cripples even natural affection; without esteem, true love cannot exist.

The latest and sweetest thing in bonnets—the faces of their wearers.







